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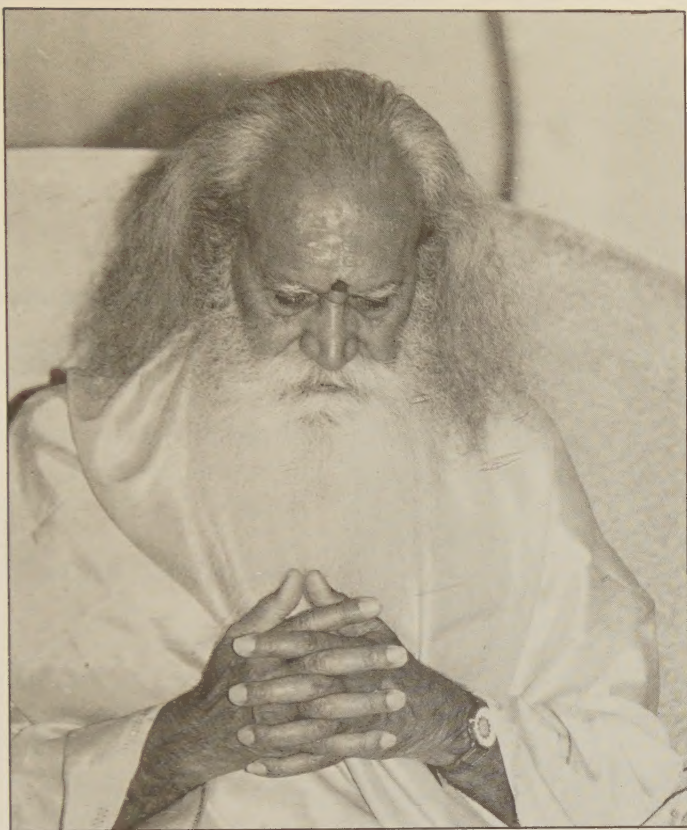
THE TEACHINGS OF SRI SWAMI SATCHIDANANDA
Winter 1990

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INTEGRAL YOGA® is published quarterly. Subscriptions are \$12 per year (\$18 outside the United States), sent to above address.



"That [eternal goal] is beyond the light of the sun, the moon, or fire. That is where I am. When you reach this goal, you will never again fall back into a feeling of separateness."

*—the Bhagavad Gita
15:6*

This means that once you experience this eternal goal, you never come down again. You are there. You are really victorious then. That is the real victory. You have achieved what is to be achieved. You have conquered what should be conquered.

—Sri Gurudev

With love and thanksgiving, we offer this issue of *Integral Yoga* magazine in honor of the 76th Jayanthi of H.H. Sri Swami Satchidanandaji Maharaj. His radiant light of unconditional love shines on our path and in our hearts and leads us to that REAL VICTORY.

Jai Sri Satguru Maharaj Ki!



INTEGRAL YOGA® AND YOU

INTEGRAL YOGA® Magazine is the official organ of the Integral Yoga Institutes, Teaching Centers and Satchidananda Ashrams. These centers are vehicles by which the Integral Yoga teachings of Sri Swami Satchidananda are lived and shared. The centers offer ongoing programs in the various branches of Yoga—including Hatha, Raja, Karma, Bhakti and Jnana Yogas—as well as instruction in yogic diet and other related topics. There are open classes, courses, teacher training programs, universal worship services and retreats for both beginners and more advanced students. Resident programs, providing an opportunity to experience total yogic living, are also possible.

A wide range of guest programs are offered at the Ashram in Buckingham, Virginia. Located at the Virginia Ashram are: the audio-video department, book publishing and distribution services; a preschool, elementary and junior high school, and the international coordination offices for all Integral Yoga centers.

The LOTUS (Light Of Truth Universal Shrine) - a shrine dedicated to the Light of all faiths and to world peace - is open to the public and is located in Yoga-ville, Virginia.

For more information, to arrange for an Integral Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed inside the back cover of this Magazine. We are here to serve you.

BIRTHDAY

*Blessed be that remarkable moment
when you came forth
of God.*

HAPPY BIRTHDAY!

*Glory to God
for
revealing Love through
YOU.*

HAPPY BIRTHDAY!

*God spoke . . .
and you came to be
and He saw that it was good.*

LET US REJOICE IN THAT
SACRED MOMENT
ON YOUR BIRTHDAY.

*Lovely the hour
and memorable the day
you tasted life.*

*Let us taste life
and toast life
on your Birthday!*

*You are the sparkling image
of your Creator
Thanks and praise to God on your
Birthday!*

GREETINGS

God be praised
for
one of His great ideas -
YOU!
HAPPY BIRTHDAY!

God's joy
has come to me through
you.
**MANY HAPPY RETURNS OF THIS
JOY
ON YOUR BIRTHDAY!**

The breath of the Spirit
enlivens you.
**LET US CELEBRATE THE DAY
IT ALL BEGAN!**

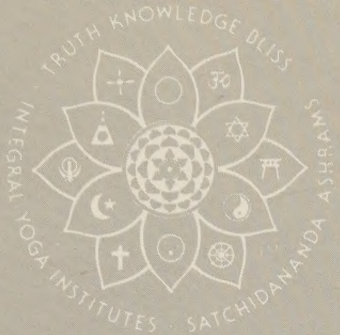
God outdid Himself
when He thought up you.

Let us join in His celebration
of your life!

Marvelous the moment
God said "I AM" in you.

Happy day after day after day. . .

-Sr. Joan Metzner, M.M.



Integral Yoga Magazine

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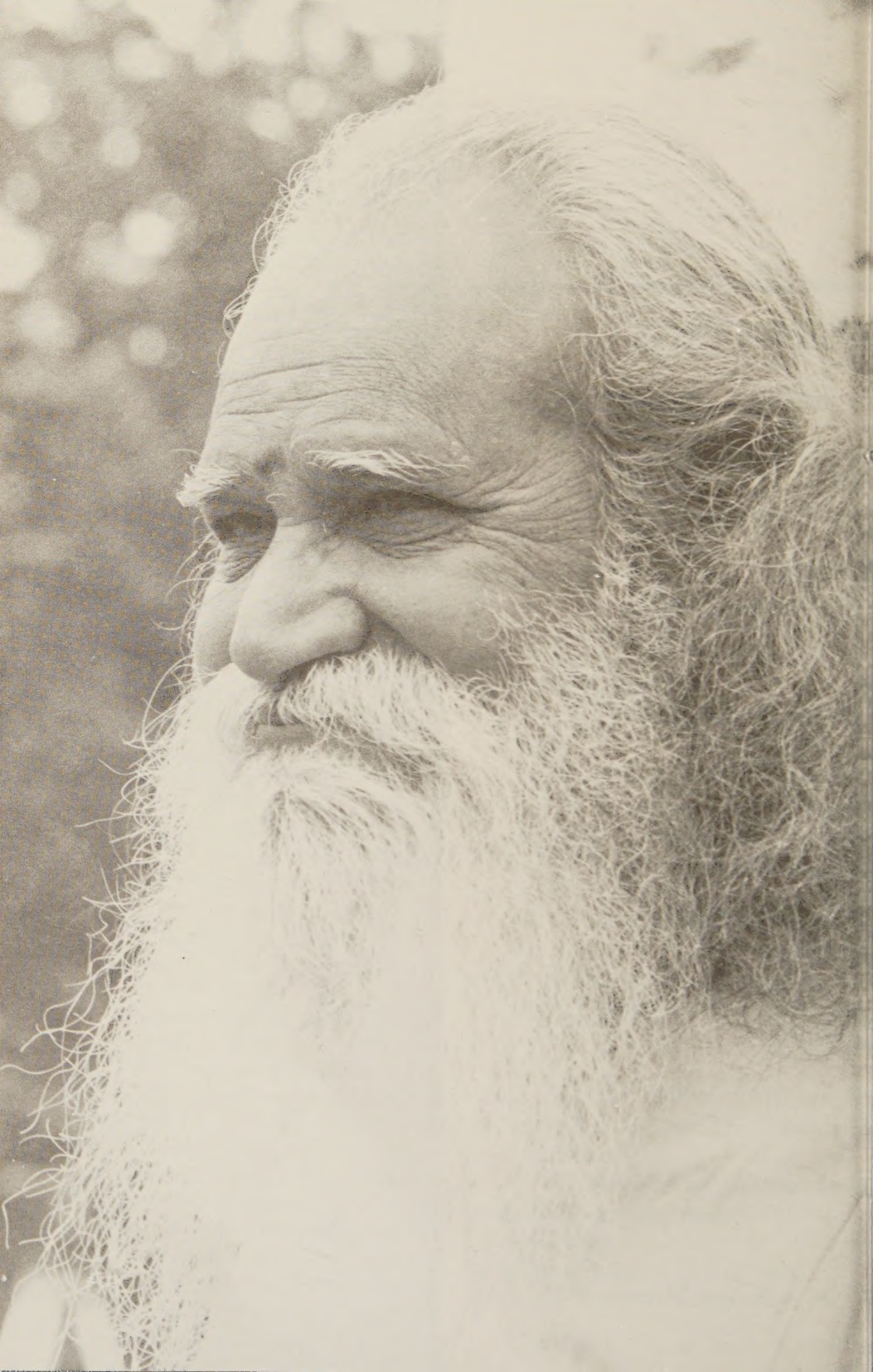
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SRI SWAMI SATCHIDANANDA
(called "Sri Gurudev" by his students)
is a master of Yoga, a world spiritual teacher, and Guru of the students of Integral Yoga. He is dedicated to the ecumenical movement, his motto being: "Truth is One, Paths are Many." His main residence is in Buckingham, Virginia. In response to invitations from all around the globe, Sri Gurudev travels widely, sharing with people through every possible medium: lectures, conferences, radio, television and newspaper interviews, books and visits to centers around the globe in the fields of education, religion, health and Yoga.



THE ESSENTIAL INGREDIENT FOR MARRIAGE: DEDICATION

by Sri Swami Satchidananda

from the forthcoming book, *HEART TO HEART, Sure Success in Married Life*

Marriage is a form of Yoga. Whenever there is a coming together, there is Yoga. The aim of Yoga is to realize the eternal peace in us, which is called *shanthi*. The realization of that *shanthi* is possible only by *tyagat*, or dedication.

In the *Bhagavad Gita*, Lord Krishna asks, "*Asantasya kulah sukham*." It's not even a question. He just wonders, "How could there be joy without peace?" When there is no *shanthi*, how can there be joy, *sukham*? It is not possible. So, naturally Krishna's disciple and friend, Arjuna, asks him how to find peace. Krishna gives the answer, "*Tyagat shantih anantaram*." "Unending peace immediately follows dedication." *Tyagat* could be translated as dedication, renunciation, or sacrifice. Only when you sacrifice everything, when you dedicate, when you renounce, will you get the everlasting peace. Your peace becomes permanent. By dedication you get peace, and by peace you get joy. Just remember this: "DPJ." By D you get P; by P you get J.

This life of dedication begins in marriage. First, married life digs up your personal attachments and things that you are clinging to. Now you will be sharing your bed. When you were by yourself, you rolled all over it. Half the comfort is lost now. If you get something nice to eat, you won't feel like eating it all by yourself. Because the partner is called, "the better half," you give that part away. You learn to share. You begin to expand past your self-centered approach toward life.

Ultimately, you should give yourself totally. The true relationship of a husband and wife is for each to give himself or her-

self completely for the sake of the other. The husband lives for the sake of the wife; the wife lives for the sake of the husband. Up until now, they were living for themselves. Now each feels, "I am for you." They sacrifice their personal interest. So sharing expands into dedication. When we share, we say, "I take 50 percent and you take 50 percent." But in real marriage, the person feels, "My entire 100 percent is yours." And the other responds, "When you give that much to me, should I not give myself to you? Here, take it." In a way, marriage is the beginning of the *sannyas* (renounced) life. A swami renounces everything of himself or herself in the name of God. In marriage, one renounces everything in the name of his or her partner.

Then, after some time, both dedicate themselves for the sake of the young one. The two become three. Gradually, your heart expands to include your in-laws. Then, when the family members have experienced the joy of dedicating themselves to one another, as a whole you dedicate your life for the sake of the families around you: your neighbors. Then your town, then your country, then the entire globe. The love expands. First, you have to learn to love somebody. Then, keep on adding one more, one more, until the love becomes universal.

So, the secret purpose behind married life is this: If you can't lead a dedicated life all by yourself, in the name of marriage you are forced to lead that life. It is Nature's way of teaching you. That is why we have a natural affinity towards the opposite sex. Unknowingly, unwantedly, you learn to give. There is a higher purpose to marriage.

Nature doesn't just want you to enjoy being in each other's arms. The law of life is to sacrifice. Everything sacrifices for the sake of others. If there is a discomfort in the married life, if there is any dispute, there is selfishness. If there is no selfishness the married life is a heavenly life; then it is always enjoyable.

Once I performed the wedding service for a couple. After the ceremony, the groom came to me and said, "This is my funeral day." I said, "Yes, beautiful. You said it aptly. You have cremated your individuality. You are no longer a single man; that single man is dead now. We have performed a funeral ceremony to your own selfish, individual life. From now onward, you are going to share everything. You will dedicate yourself to your wife and think of her benefit before thinking of your own. It's a new life for you; your old life is gone." Probably he didn't mean all of this when he said that to me—he said it jokingly—but it's the truth. The individual should die so that he or she can become a part of something bigger.

Start by loving one person. Do not expect anything from your partner in return, not even love. *You* love for the joy of loving. That is a pure, unselfish love that will never bring disappointment. Often, however, even love is done with business. You look sweetly over at the other person and say, "Honey, I love you." But you don't just say this and walk away. You look at your partner's face and wait. If the partner does not immediately respond by saying, "Darling, I love you, too," you get disturbed and start thinking of going to Mexico for a quick divorce. Why is that? Because you said, "I love you;" but, when you felt you were not getting the love in return, you reasoned, "Okay, so if you don't love me, why should I love you?" Your relationship is based on the premise, "I will give my love to you and you will give your love to me. If you don't give your love, I won't give my love." So there is a give and take. If you cannot take,

you won't give. Is this what you call love? It is simply business. That is why many of the so-called loves end up in disturbance. People are not happy even in their love life because they don't love as love. They love as a business. They are giving to get. In true marriage—in a true, loving relationship—you think only of giving. You feel, "I am here to give all I can to you. If you have anything to give me, fine. Otherwise, don't worry about it. I enjoy loving you."

In the first chapter, I mentioned marrying someone with the same goal. It is best if a marriage begins in that spirit. But even that can become an expectation. Often we find couples who say, "We are both seekers with the same yogic thinking. We want to grow spiritually, and we both are following the same path; so we are getting married." Now, suppose one changes the path after some time. What would happen to that marriage? How many times have you seen a person who was really involved in spiritual pursuits change after a year or two, completely leave that and go in another direction? We have seen such marriages even in spiritual organizations. After a while, the person is only interested in business and in making money. They stop all their spiritual practices. What would happen to you if you were married to such a person? You were expecting your partner to continue in the spiritual life. If he or she doesn't do that, you get disappointed. Then there is difficulty.

The one and only factor that will keep the marriage going, no matter what changes your partner goes through, is the feeling. "God has brought me a partner. I am learning to serve that person unconditionally. It is for that reason, and not for anything else, that I am married." President John F. Kennedy's famous quote about how a citizen should relate to his or her country also expresses how each person should relate to his or her marriage: Ask not what you can get from your marriage, but rather what you can give.

When you first marry, your spouse may

seem like a heavenly angel. Within a month, you see the true person coming out. Certainly it is going to be difficult then. That is why I say: For the marriage to continue, know that the purpose of the relationship is to have somebody you can offer all your services to without expecting anything in return. It is best if both partners think that way. If not, at least you do your part. Who knows? Maybe one day you might transform the entire nature of the other person just through your example.

Don't think that marriage means that immediately you will enjoy perennial fun. One school is over; now you are getting into another school. In this school, your spouse is your teacher. And later, there will be more teachers coming—the little ones. God is educating you through these people. He is teaching you how to sacrifice, how to love and give, care and share. They are none other than the teachers God has sent you to give you your lessons.



***Question:** How does sharing practically apply to a family's financial income? What if the woman is independently wealthy and the man does not feel inspired to get a job?*

Answer: If she wants him to get a job, she should immediately give all her money to a charitable cause. Otherwise, they both have the job of spending that money. Why should she want him to look for some work? Once you get married, there is no "yours" and "mine." There is only "ours." There is no question of who is rich and who is poor. If there is, then it is not a marriage at all. If she is still a wealthy woman and he is a poor man who needs to look for a job, can you call that a marriage? Is that how you share your life with another?

Whatever resources come into the house from either partner should become the family's. It belongs to the papa, the mama and the kids. It should be spent for the common welfare of the whole family according to priority. Certainly, differences of

opinion may arise. Let it cool off for a day. Think of the welfare of the family without projecting your ego. Many marriages fall apart because of the financial situation. Each partner keeps a separate account. Then, occasionally, one partner will say, "Honey, if you need some money I can lend it to you." If you are going to borrow money from one another, I don't understand why you call each other husband and wife. When you marry, you marry everything of the other person. You give yourself completely, along with all that you own.

But if you know that your partner is a weak person in financial matters, talk it over together and come to an agreement. "We are coming together. I have this much money. The minute I put it in your hands, I know that you will spend the whole thing. So, let us put aside this amount and agree not to touch it for another ten years. If we have some children, let it be there for them." It's best if all this is settled beforehand; then the marriage will go more smoothly. ■

WHO WORKS?

by Sri Ramana Maharshi

Q: *I have a good mind to resign from service and remain constantly with Sri Bhagavan.*

A: Bhagavan is always with you, in you, and you are yourself Bhagavan. To realize this it is neither necessary to resign your job nor run away from home. Renunciation does not imply apparent divesting of costumes, family ties, home, etc., but renunciation of desires, affection and attachment. There is no need to resign your job, only resign your self to God the bearer of the burden of all. One who renounces desires actually merges in the world and expands his love to the whole universe. Expansion of love and affection would be a far better term for a true devotee of God than renunciation, for one who renounces the immediate ties actually extends the bonds of affection and love to a wider world beyond the borders of caste, creed and race. A *sannyasi* who apparently casts away his clothes and leaves his home does not do so out of aversion to his immediate relations but because of the expansion of his love to others around him. When this expansion comes, one does not feel that one is running away from home, instead one drops from it like a ripe fruit from a tree. Till then it would be folly to leave one's home or job.

Q: *How does a grihashta (householder) fare in the scheme of moksha (liberation)? Should he not necessarily become a mendicant in order to attain liberation?*

A: Why do you think you are a *grihashta*? Similar thoughts that you are a *sannyasi* (wandering monk) will haunt you, even if you go out as a *sannyasi*. Whether you continue in the household or renounce it and go to the forest, your mind haunts you. The ego is the source of thought. It creates



the body and the world and it makes you think of being the *grihashta*. If you renounce, it will only substitute the thought of *sannyasa* for that of *grihashta* and the environment of the forest for that of the household. But the mental obstacles are always there for you. They even increase greatly in the new surrounding. It is no help to change the environment. The one obstacle is the mind and it must be overcome whether in the home or in the forest. If you can do it in the forest, why not in the home? Therefore, why change the environment? Your efforts can be made even now, whatever the environment.

Q: *Is it possible to enjoy samadhi (awareness of reality) while busy in worldly work?*

A: The feeling 'I work' is the hindrance. Ask yourself 'Who works?' Remember who you are. Then the work will not bind you, it will go on automatically. Make no effort either to work or to renounce; it is your effort which is the bondage. What

is destined to happen will happen. If you are destined not to work, work cannot be had even if you hunt for it. If you are destined to work, you will not be able to avoid it and you will be forced to engage your self in it. So, leave it to the higher power; you cannot renounce or retain as you choose.

Q: *Bhagavan said yesterday that while one is engaged in search of God 'within', 'outer' work would go on automatically. In the life of Sri Chaitanya it is said that during his lectures to students he was really seeking Krishna within and he forgot all about his body and went on talking of Krishna only. This raises a doubt as to whether work can safely be left to itself. Should one keep part of one's attention on the physical work?*

A: The Self is all. Are you apart from the Self? Or can the work go on without the Self? The self is universal so all actions will go on whether you strain yourself to be engaged in them or not. The work will go on of itself. Thus Krishna told Arjuna that he need not trouble to kill the Kauravas because they were already slain by God. It was not for him to resolve to work and worry himself about it, but to allow his own nature to carry out the will of the higher power.

Q: *But the work may suffer if I do not attend to it.*

A: Attending to the Self means attending to the work. Because you identify your self with the body, you think that work is done by you. But the body and its activities, including that work, are not apart from the Self. What does it matter whether you attend to the work or not? When you walk from one place to another you do not attend to the steps you take and yet you find yourself after a time at your goal. You see how the business of walking goes on without your attending to it. So also with other kinds of work.

Q: *If one holds the Self in remembrance, will one's actions always be right?*

A: They ought to be. However, such a

person is not concerned with the right or wrong of actions. His actions are God's and therefore right.

Q: *How can my mind be still if I have to use it more than other people? I want to go into solitude and renounce my headmaster's work.*

A: No. You may remain where you are and go on with the work. What is the undercurrent which vivifies the mind, enables it to do all this work? It is the Self. So that is the real source of your activity. Simply be aware of it during your work and do not forget it. Contemplate in the background of your mind even whilst working. To do that, do not hurry, take your own time. Keep the remembrance of your real nature alive, even while working, and avoid haste which causes you to forget. Be deliberate. Practice meditation to still the mind and cause it to become aware of its true relationship to the Self which supports it. Do not imagine it is you who are doing the work. Think that it is the underlying current which is doing it. Identify yourself with the current. If you work unhurriedly, recollectedly, your work or service need not be a hindrance.

Q: *In the early stages would it not be a help to a man to seek solitude and give up his outer duties in life?*

A: Renunciation is always in the mind, not in going to forests or solitary places or giving up one's duties. The main thing is to see that the mind does not turn outward but inward. It does not really rest with a man whether he goes to this place or that or whether he gives up his duties or not. All these events happen according to destiny. All the activities that the body is to go through are determined when it first comes into existence. It does not rest with you to accept or reject them. The only freedom you have is to turn your mind inward and renounce activities there. ■

—from *Be As You Are: The Teachings of Sri Ramana Maharshi*



*When you know who you are, you are
enlightened. In that Self-realization, the
darkness of ignorance disappears in the
light of true knowledge that shines like
the sun, revealing the Supreme.*

-Bhagavad Gita 5 :16.

Loving Jayanthi wishes,

*the Rao Family
San Antonio, Texas*

SELF-GENERATED HEALING

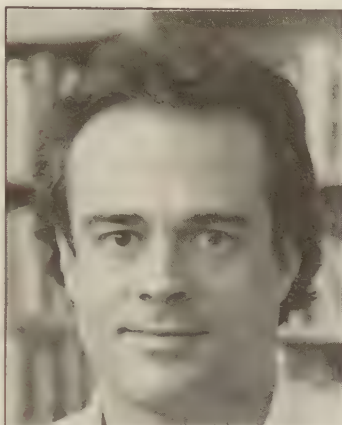
by *Peter Purusha Hendrickson, Ph.D.*

From his new book, *Alive and Well: A Path for Living in a Time of HIV*

Each person's path to healing is unique and takes different shapes over time. If you have a deficit in one particular area—for example, you have loving family and friends, participate in the healing process, but lack faith and hope—then the hopelessness should be addressed. Anyone can follow the path of self-generated healing.

Very often the example of others is beneficial in giving people faith and hope. This is a basic tenet of Alcoholics Anonymous and other self-help groups. It is not easy to be hopeful about having AIDS when you have no knowledge of others who have found meaning in the experience and learned ways to maximize their health. Read books and articles about healing and avoid reports which are discouraging. AIDS support groups need to avoid an "Ain't it awful" mentality. People who destroy your hope should also be avoided.

A sense of purpose in life is not easily taught. I recall reading a 17-year-old boy's poem about finding meaning in life. He weighed different means for fulfillment—fame, fortune, family, sexual conquests, professional accomplishments, spiritual realization. He was wondering which path or paths to follow. Many people do not take the time to consider this in their youth or adult life. They unconsciously live the life which their society and family steer them into. One way to find value in your life is



by asking what has brought you contentment and fulfillment in the past—for example, moments of inner silence, accomplishments at work or school, experiences of love, appreciation of nature or art. How could these experiences occur in the future? Our experience is not what happens in our life, but what our reaction is to it. Beauty, dignity, and purpose can be found in the most painful circum-

stances. The shamans did not see prolonging life as the most important goal of healing—rather it was to see that life was in balance, that the person was at peace with his or her soul, and that one's sense of personal power was restored.

Some people naturally seem to have a bold and defiant attitude toward their illness. Paul Tillich wondered if "thymos"—a Greek word which could be translated as the courage to be and is the root of thymus, a central gland in immune functioning—is a quality given to people in varying amounts. You can learn to be courageous by beginning with small challenges and gradually building up to larger ones. The first step is the decision to face HIV rather than hide from it. Subsequent steps will present themselves on a daily basis.

It is not easy to be true to yourself. Going against a cultural norm can be painful—whether it be, for example, a teenager choosing music or clothes which are not popular with his peers; or deciding to keep a kosher diet in a secular world; or acknowledging one's sexual feelings in a culture hostile to divergent sexuality; or expressing

one's spirituality in a community which does not understand the value of prayer and meditation. Being true to yourself does not mean an ostentatious imposition of yourself on others—rather, discerning how to live in a manner which is authentic and nurturing. People often bury their individuality with internalized messages from childhood. They believe they should not stand out or be proud of themselves. Again, in order to live a life which is consistent with your own uniqueness, begin on a one-day-at-a-time basis. Be aware of what you would enjoy doing today. Consider what particular gifts you have to offer others. What are your specific opportunities for learning, the challenges you are currently facing. There is a story about Rebbe Zusya, a mystic who lived in Central Europe during the 1700s. He attended the funeral of a man whose life was compared to the lives of great holy men. "He was like Moses, like David," the mourners said. After the service, Rebbe Zusya said, "At my funeral I hope they don't say I was another Abraham or Moses, but that I was a great Zusya."

Many people are passive about their health—seeing health as merely the absence of disease. Health is a far more dynamic and active state. Self-generated healing requires daily involvement. Adopt a plan that you *want* to pursue, set realistic goals for a limited time period, and then begin. What we are talking about is much more important than losing a few pounds. Don't make a plan that you cannot or will not follow. I see yoga practices, careful nutrition, meditation, exercise, and social support as all being important in the healing process.

The final category for promoting health is loving family and friends. Some people may feel that there are people with whom they can freely give and receive love. Many others may feel lonely or dissatisfied with current relationships. Learning to love is a lifelong process and cannot be taught in one paragraph. Nevertheless, you can think about your current relationships—in what

ways they reflect your goals and aspirations, in what ways they are fulfilling, and in what ways they could be healed. If you feel that your life is without a person to share embraces, joys, and sorrows, ask yourself if you are honestly willing for someone to enter your life. There is no room for a lover when your mind is filled with fears, memories of failure, and emotional armor.

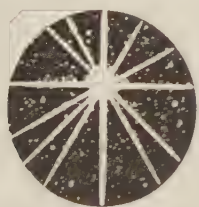
Overcoming fear is what prompts many pursuits, including spiritual journeys. Many statues of the Buddha show him seated with his hand raised in the "*abhaya mudra*"—meaning "Fear not." "Be not afraid" is a central teaching of Christianity. We fear death, we fear each other, and we fear our own thoughts and feelings. The fear of death and the fear of loss are deep within the mind. Running only magnifies our fear. This is expressed by a dream in which a man was being chased at night by a large ferocious dog. After running through abandoned city streets, the man turned and walked toward the dog. When he reached it, he found himself petting a gentle puppy. Our fears are like that. The fears people face with AIDS are not small ones—sickness, incapacitation, and death. But you can gain strength from others who have faced these fears and learned to be at peace with them. This comfort can come from talking with PWAs, reading about those who have had near-death experiences, and studying the teachings of those who have guided others in facing these fears honestly and thoroughly.

Helplessness is hazardous to your health. It is "characterized by a decreased motivation to do anything about life's difficulties and a by a negative mind-set that makes it hard to appreciate that you did something right when you actually do change a situation," according to Joan Borysenko. Helplessness can be a character trait which is often established early in life and subsequently reinforced. Psychotherapy, reading, and support groups are all invaluable when you feel paralyzed in your efforts to face AIDS.

Stress can be reduced. By learning the techniques of stress management, you can dramatically reduce your level of stress within several weeks. Deep muscle relaxation can be learned from stress management workbooks or courses; relaxation audiotapes can be found in most bookstores. Diet and drug intake influence our state of well-being. The stimulant effect of caffeine can make relaxation very difficult. Excessive alcohol consumption is immunosuppressive and its depressant effect can diminish our commitment towards healing. Stress is often the result of a lack of self-assertion. Many people's lives are filled with tension because of failure to assert themselves at work or with friends and family. You can learn to be self-assertive. This does not mean being aggressive toward others but behaving in a manner which acknowledges the rights of all involved. Another cause for stress is not knowing how to manage time. If you have unrealistic goals for a day—for example, running ten errands when only three are possible—you will finish your day with a sense of frustration.

This chapter contains suggestions about how to develop the specific traits or life circumstances which enhance healing. It is hard work. The changes we are talking about are not superficial ones; hope and empowerment must reach down to your gut. I once heard a lecture in which the speaker asked an audience totally unfamiliar with opera, to sing the aria "Un Bel Di." No one knew the aria and, therefore, nobody sang. She explained that in order to teach us she would have to break the piece down and teach it to us bar by bar. The same is true with learning the process of self-generated healing. Set your goals and proceed step by step. ■

Dr. Hendrickson is a psychologist in private practice in New York City. A long-time devotee of Sri Gurudev, he is a senior teacher at the New York Integral Yoga Institute, where, since 1985, he has led weekly seminars called "Positive Approaches Toward Healing." The book Alive and Well is available through Integral Yoga Distribution.



*HAPPY JAYANTHI
BELOVED GURUDEV*

*May we grow ever more aware
of the Presence of Your Love and
Light within us and allow it to shine
more fully in our lives.*

*With love and gratitude,
Your San Francisco children*

ON RETREAT WITH TWO GREAT SAGES

by Kumari de Sachy

During this year's Autumn Silent Retreat, we at Yogaville were blessed with the holy presence of Sri Gurudev and Sri Swami Chidanandaji, President of the Divine Life Society in Rishikesh. Both Gurudev and Swami Chidanandaji delighted retreatants and sangha members alike with their profound—and playful—words of love and wisdom.

Sri Gurudev gave the first satsang on Saturday evening, October 13. Before addressing the many questions submitted by retreatants, Gurudev explained the purpose of a retreat. In Sanskrit the term for "retreat" is *Antar Yoga*. *Antar* means "inner," so *Antar Yoga* means to find the Yoga within; and if we substitute the word "balance" for Yoga, then *Antar Yoga*, or "retreat," refers to finding the balance within ourselves. Usually, Gurudev said, we try to judge everybody and everything. But, he asked, with what are we judging? We are judging with our own mind, which may not be in a neutral or well-balanced state. If our mind is not in a neutral position, it is either on the

plus or minus side, so to speak. And if this is the case, then every judgement, every value that we express, everything that we see and hear will be interpreted according to our plus or minus perspective. That is why, observed Gurudev, the present world situation is so chaotic. "People want to find peace in the globe, peace in the West, peace in the East, peace in the Middle East, peace everywhere, but the people who are trying to bring peace, they are themselves in pieces."

Therefore, stressed Gurudev, the purpose of taking a retreat is to turn within before weighing and passing judgment, to determine whether or not we are well balanced or prejudiced, to ask ourselves whether we are perceiving with a plus, minus or zero mind. Concluding his introduction to the evening program, Gurudev quipped, "So by the time you finish the retreat, you will all be big zeros. Why? Because God is a big zero. What is the center of God? "G - O - D." The very center of God is a big zero, and, as the Bible beautifully



Two great Masters share a loving greeting.

presents it, we are all made in the image of God. Getting back to that zero, getting back to that balanced state, that is the purpose with which we “retreat” ourselves from the plus-minus world outside.

On Monday evening, 15 October, Swami Chidanandaji opened satsang with an *arathi* to Lord Nataraja and Master Sivanda. After being garlanded, Chidanandaji chanted a quiet prayer. Then he chanted Hari OM, very powerfully, concluding with a prayer to the Guru and adorations to God, who “brought us together through love, grace and will.”

Swami Chidanandaji’s topics for the evening were “The Benefits of Satsang” and “The Mind: Its Mysteries and Its Control.” Emphasizing the greatness of satsang, he said that we cannot proceed toward God without it, for it is in satsang that we ask ourselves, “Why life?” Sri Swamiji noted that all this world is passing, that it is change, and that there is a great reality beyond this limited imperfection. He reminded us that no permanent joy lies here, even in repeated pleasurable experiences, because these experiences do not have the power to fill our hearts forever. To illustrate this point, he gave the example that a nice, warm blanket keeps us warm in January, but in August we throw it off. So, everything in this world seems to give pleasure—not happiness—but the experience mostly depends upon us. That is, our deluded minds say, “These things will make me happy.” However, explained Sri Swamiji, behind this show, the great eternal, perfect Reality is capable of giving total satisfaction and freedom. When one attains it, one is blissful and full.

But how can we reach this state? Sri Chidanandaji advised that one must withdraw the mind by meditating on the Self, which takes the mind beyond concept to Reality. This knowledge, he continued, comes in satsang, never in normal conversation, which is generally useless talk. Satsang can take us to illumination. The great sages said that without satsang, we

don’t think of God and without God’s grace, it is hard to obtain satsang.

Offering practical advice regarding both satsang and mind control, Sri Chidanandaji advised the retreatants that to prevent losing all the spiritual treasures gained during the retreat, they should try not to be distracted during satsang, to listen well, and to go straight to their rooms afterward to write down what they heard, since the mind has the tendency to forget. Acknowledging the incredibly inventive powers of the mind (going to the moon or creating the Concorde jet), he stressed that the mind also creates problems—for example, crime—so that often people become worse than the animals. Chidanandaji commented that a controlled mind is our greatest friend; an uncontrolled mind, our greatest enemy.

Moreover, the mind principle, which is one category of creation, existed before human beings, and it is in this way—unconditioned and non-individualized—that the seers know the mind. Chidanandaji explained that the nature of the mind is to be outgoing; that is, by its very nature, the mind needs to think of things, to be objective and to constantly change objects—the proverbial “monkey mind.” So, asked Sri Swamiji, how can we control the mind? His reply was that we should let it go but that we should “put it on a string, like a goat.” Practically speaking, eating plain food is important, as well as being careful of the “food” that goes into the mind through the senses (“Think good thoughts, you’ll become good”).

Swami Chidanandaji’s advice was that we should learn to stand back and say, “I’m different from the mind.” He urged us to resolve to master the mind, not to identify with the mind, to give thanks for corrections, and to assert our separate identity from the mind. A simple formula is to make the mind do what it doesn’t want to do and to make it apologize for its wrongs. Swamiji’s concluding advice was that we should do all with full attention and that if we persist, we will succeed.

As he began it, Swami Chidanandaji ended his talk with chanting, filling the room with love and light.

The following morning both Sri Gurudev and Swami Chidananda returned to answer questions posed by retreatants. Gurudev's opening comments aptly referred to the purpose of questions—and questioning—in spiritual life. Gurudev noted that, essentially, humanity can be divided into two groups: people who have questions and people who don't have questions.

The ones who do not have questions are people who never think, who are even too lazy to think. Never questioning anything, they are total illiterates. Also in this category are the people who already know everything. So, questioned Gurudev, who is the one who has questions? His answer: one who wants to know but hasn't found answers; one who is thinking and wants to reach the goal yet can't seem to find the way. Gurudev said that, in a way, all the scriptures exist to answer the questions of seekers. For example, in the 108 *Upanishads*, the seeker questions and the seer explains. Therefore, the people who ask questions are those who are seeking something. But, asked Gurudev, what makes someone become a seeker? Punning, Gurudev explained that when they become "sickers," that is, when they realize that they are sick and tired of everything, then they begin to "seek."

Gurudev further explained that the world is very helpful in the respect that it makes us sick and tired, that in fact Mother Nature herself is created for that purpose—to help us and to goad us toward the Truth and away from the superficial, shallow life. That is why scriptures say that we should know the mother, or the nature, first. In other words, we can learn from life that nothing is permanent: name, fame, position, beauty, money, and so forth. Mother Nature teaches us not only how to use and how to handle these things, but also how **not** to look to them for permanent happiness. Gurudev emphasized that for a *viveki*, a person with

discrimination, everything in the world is painful. Reiterating that a questioning mind is a seeking mind, Gurudev noted that when you really ask for it, you get the answer; moreover, if you are really seeking, then everything and everyone can teach you. As the saying goes, "When the student is ready, the teacher appears." Gurudev mentioned that anything can teach us—a stone, the thorns of a rose, a broomstick—if we are really interested in learning. He pointed out that teachers abound but that it's difficult to find a sincere seeker. Gurudev recounted that even Lord Vishnu was most interested in worshipping the dust of a poor seeker's feet, reminding us that even God can be controlled and confined by a humble seeker with a pure heart.

Concluding his introductory comments, Gurudev expressed delight in having the opportunity to sit in front of so many seekers and to answer their questions.

One question directed to Sri Gurudev was particularly timely: "In any given moment of the chaos, how can I remember who I am and to be at peace again?"

Gurudev replied interrogatively: "If you don't want to remember this during a chaotic condition, when else would you remember?" He explained that when everything is nice, we don't have to remember what it's like to be peaceful. The chaotic conditions make us think of God and search for peace. Elaborating, Gurudev told us that he remembered saying the same thing sometime around 1959 in Manila, where, along with many other clergy, he was the guest of the French Consulate. The next day, the newspaper headline read, "Indian Yogi says cold war is a necessity." Gurudev had said that adversities are necessities and more so in cities ("that's why 'cities' have 'adversities' and that's a 'necessity!'")

Adversities, continued Gurudev, make us think, and it is only then that we look for God. For example, at the present time, all the countries and heads of states are talking about peace ("greenpeace, white peace, blue

peace"). And what makes them talk about peace? The adversities. "What made them talk about peace?" asked Gurudev. "Only the adversities. What opened our eyes? Crises."

In his final words on this topic, Gurudev declared that if we really want peace—*really* want it—then we'll get it. Suffering the pain of attachment to the temporary things that God, through Maya, temptingly dangles before us, we ultimately reach the point where, dissatisfied with everything, we cry out to God with the desire for permanent peace and happiness. In this respect, advised Gurudev, prayer must be very deep, because God is truly waiting to give us what we want.

So, concluded Gurudev, we need the negative side to push us over to the positive side. Alluding to the Bible, which teaches, "Blessed are the sufferers," Gurudev offered the final reminder that because of suffering, our eyes open and we pray; and because of prayer, we get eternal peace.

Everyone felt blessed to have the darshan of Gurudev and Chidanandaji again, and all were delighted to witness the affection and playfulness—and mischievousness—that permeated the relationship of these eternally youthful Yoga masters, brother monks shining in the light of their beloved master, Sri Swami Sivanandaji Maharaj.

One moving question addressed to Swami Chidanandaji was, "How can one with little faith become one of great faith?" Swamiji answered that this takes time but that there are many ways: a chance encounter with a holy person; to be in the company of seekers; to pray for faith; to study the lives of saints (which is one of the surest ways); and by divine intervention.

Another questioner asked if God is mischievous. Swami Chidananda began to reply, "God Himself..." but Sri Gurudev teasingly asked, "Him?" (referring to the masculine gender of the term). Chidanandaji playfully continued, "God *as such* is not mischievous, but, from our point of view,

could be regarded as mischievous; meta-physically, God is playful rather than mischievous."

To the brief complaint voiced by one retreatant, "Gray hair upsets me," Swami Chidanandaji responded succinctly, "Don't identify with what upsets you." The next questioner requested that Swamiji "please speak of anger." His economical reply: "Less said, the better. Think that it is poison and a deadly enemy—then, it goes."

Swami Chidanandaji's parting words to the retreatants were filled with love and inspiration:

"You are a minority in that you have a spiritual goal. You are the salt of the earth. If you live a divine life, working on your progress and helping others, you are the source of light in darkness, because society is sick. Fill the self with God. We are moving toward a new year. Use, apply spiritual instructions. Get illuminated in the next decade."

To close the retreat, Swami Chidanandaji led everyone in *kirtan* and closing chants. Both masters showered us with their compassion, their profound knowledge, and their great love.

Each of us felt deeply grateful for the gift of the *darshan* and holy presence of Sri Gurudev and Swami Chidanandaji during this auspicious Autumn Retreat. ■

Happy Jayanthi, Gurudev

Thank you for all the love
and blessings
you shower
upon us
every day.



The *Shakti* Team Staff

CHECK THE SPENDING SPREE

by S. Sundareson, AMN

Charles Dickens' message is direct, loud and clear. Spend within your resources or be prepared to face the consequences—pecuniary embarrassment and a load of misery that follows it. What he uttered over a hundred years ago still holds good today. In fact it is a precept that is meant to be strictly adhered to forever, if we and posterity are to lead a life of contentment, free from anguish and harassment.

Yes, it is a disaster, a total disaster, if one spends more than what one earns, as is the tendency among some Malaysians today. Those who are engulfed in this unhealthy trend, it's time they take a look at their spending pattern and change their life-style before the swift current of debt drags them into darker waters of despair and grief.

Samuel Smiles, the advocate of political and social reform, says "How a man uses money, makes it, saves it and spends it is perhaps one of the best tests of practical wisdom."

Proper planning of all that we do is very essential. Nowhere is this dictum that vital as it is in budgeting one's own expenditure. One's expenditure should not only be within one's income, but it should also reflect one's actual needs in conformity with one's station in life. Trying to keep up with the Jones's is a dangerous prevailing fashion. It is one of the pitfalls that should be avoided at all cost.

A man must spend wisely in order to provide the basic needs of his family. The household expenditure should be monitored as carefully as the greenhouse-keeper watches the thermometer that controls the life and death of plants. Overspending is an evil that does not only deplete one's income, but also depletes one's health when carried to excessive extent.

Needless to say, the modern society abounds in costly activities and practices, some of which are considered unnecessary and superfluous. Keeping away from such activities will not only be money-saving but it also saves some time that could otherwise be profitably spent. It is said that stray moments, improved and fertilized, may yield many brilliant results. The old adage, "a dollar saved is a dollar earned," is definitely worth pondering before one parts with one's ringgit.

Window-shopping is not a profitable pastime. It invariably gives rise to artificial needs and tempts one to purchase things that one would not otherwise have thought of buying. One falls a victim to this unhealthy habit when one carries more than the required cash. Now, with more than one credit card, it really requires a strong will-power to refrain from joining the crowd.

Lavish spending and high living in full splendor and elegance have brought the downfall of many. These swanky souls, in their pursuit for status and social prominence, probably have not taken stock of themselves before they sought to ride the high horse of luxury and affluence by travelling at a pace and with a crowd that meant ruin for them later on. Or maybe those who are after fashion believe in what Oscar Wilde once said: "Fashion is a form of ugliness so intolerable that we have to alter it every six months."

Some may have been driven by their passion to seek pleasure. Pleasure, yes, but in what form and at what cost is the question. Not on borrowed coins, anyway. Dr. Johnson said, "Pleasure is very seldom found where it is sought." Not all costly recreations and entertainments produce the pleasure that is required for strength of mind

and body. These "princes" should look back and reform before the society focuses its sharp cold light on them and opens the flood-gate to gossips.

A large number of men spend a sizeable portion of their income on what is called "entertainment" which comes in a bottle and on "momentary delight" that disappears into the thin air in the form of smoke. The money that is spent on these two items, which are injurious to health, could well be used for other pressing needs that exist in every household but are not given the due attention that they deserve. These are cold facts that must be admitted and accepted.

Financial prudence is not a trait that is inborn, but a virtue that has to be acquired. One should organize oneself in such a manner as to ensure that a small but definite portion of one's income is set aside for saving every month. The benefits to be derived from the habit of saving are manifold. I quote Napoleon Hill:

"Formation of the habit of saving does not mean that you shall limit your earning capacity; it means just the opposite—that you shall apply this law so that it not only conserves that which you earn, in a systematic manner, but it also places you in the way of greater opportunity and gives you the vision, the self-confidence, the imagination, the enthusiasm, the initiative and leadership actually required to increase your earning capacity."

In forming this habit of saving, one is insuring oneself against any calamity that may befall at any time, and in any form, giving rise to unforeseen expenditure. If one has no reserve to meet urgent needs of this nature, one has to seek loans, thereby falling into debt and debt is something like quicksand in that it has the tendency to draw its victim deeper and deeper into the mire. Debt eventually leads one to poverty if one is not careful. "Poverty," says Samuel Smiles, "breaks the spirit and courage of a man, plants his pillow with thorns, and makes it difficult for him to be honest, vir-

tuous, and honorable." The Socialistic statement, "The rich are becoming richer and the poor are becoming poorer," is true. It is not difficult for a man to become rich in a country of spendthrifts, where thousands of people spend every cent that comes into their possession.

In his treatise on the conduct of princes, Machiavelli, one of the greatest political theorists and literary artists of our civilization, advocates that a prince cannot practice the virtue of generosity because he will soon squander all the resources, resulting in the imposition of extortionate taxes on his subjects. The prince should, if he is prudent, not mind being called a miser. He adds that great things have been accomplished only by those who have been held miserly, while others have met disaster. From this, one must take the cue that even monarchs, who have vast resources of the nation at their command, cannot spend lavishly. So how can the wage earners?

Shakespeare has gone a step further by admonishing that one should not even lend. I quote:

"Neither a borrower nor a lender be;
For loan oft loses both itself and friend,
And borrowing dulls the edge of husbandry."

Many kind-hearted, innocent souls who rushed to rescue those in financial trouble came to grief and learnt the bitter lesson the hard way. As Shakespeare said, many have lost their hard-earned money as well as the good, life-long friends whom they bailed out. Because of one's negligence and imprudence, others are made to bear the brunt.

The world, it is said, is always divided into two classes: those who have saved and those who have spent—the thrifty and the extravagant. The building of all houses, factories, mills, bridges and ships that have given employment to millions and the accomplishment of all other great works that have rendered man civilized and happy have been done by the savers, the thrifty; and

those who have squandered their resources have always been their slaves, forever living under the shadows of economic insecurity.

Remember the well-respected belief:

"As exercise strengthens the body, frugality strengthens the spirit. Without its occasional discipline, character suffers." ■

From *Dharma Quarterly*

A YOGI READS THE TORAH

by Rev. Prahaladan Mandelkorn

Most holy of all Jewish teachings is the *Torah*, or five books of Moses: *Genesis*, *Exodus*, *Leviticus*, *Numbers* and *Deuteronomy*. The Hebrew word "*Torah*" literally means "pointing out," and like the sacred scriptures of all the great religions, the *Torah* can indeed point out the path of spiritual awakening to the persistent and discerning student. In *Genesis* we find a summary of the evolution and projection of all human consciousness, from Adam—man slipping from the supreme awareness—to the Patriarchs, whose path traces man's return journey to that Higher Consciousness.

Adam, the first creature made in God's own image, represents all humanity. But what has happened to man? If he was created in God's image, why are we ever unhappy? Adam's basic mistake, as Sri Gurudev explains, is forgetting his true nature, which is always peaceful and happy. Forgetting that, he reaches for the fruit of his own actions. This is the "forbidden fruit" in the Garden of Eden. By seeking these fruits, we create anxieties, thus disturbing the natural peace of our minds. Left undisturbed, our minds accurately reflect our real Self and we know we are created in God's image. But when we begin selfishly desiring things, this makes waves on the smooth surface of the mind, disturbing the image. Then the world around us seems very trying. When we chase

after things, we exile ourselves from peace and joy.

As we reach out to satisfy personal desires and the mind becomes disturbed, we can no longer identify with the unlimited One. Instead, we identify with our minds and bodies.

"*And the Lord God made for Adam and for his wife garments of skins and clothed them.*" (*Gen. 3:21*) Probably, our false physical and mental identifications are the garments with which we are clothed when we leave the paradise of realizing that we are as immortal as our Creator.

It seems to be God's plan that, like Adam, we should all fall from Eden, only to find our way back again. This is the play of life, and the *Torah* is a road map for the return journey home to the Promised Land—the state of joyous liberation and peace of mind in all circumstances.

The Patriarchs

For spiritual aspirants the lives of the Patriarchs Abraham, Isaac and Jacob are inspirational examples of how to tread the path of re-awakening.

A seeker experiences something that moves him or her to surrender old attachments and current cultural patterns and follow the guidance of the intuitive voice within.

"Now the Lord said to Abraham: 'Get thee out of thy country...and from thy father's house unto the land that I will show thee...'" (Gen. 12:1) 'Fear not Abraham, I am thy shield.'" (Gen. 15.1)

The life of Abraham is a story of devotion to God marked by test after test. As he passed the tests, Abraham rose, rung by rung, until he became a "friend of God," only a thread separating him from complete fulfillment.

"And it came to pass...that God did prove Abraham...and said: 'Take now thy son...whom thou lovest, even Isaac, and...offer him there for a burnt offering...'" (Gen. 22:1-2) In our quest to know God fully, we must ultimately give Him what we cherish most. For Abraham it was the child of his old age—the very embodiment of all his hopes. This may sound cruel, but there's no other way. As Sri Gurudev says, God demands that we give up our very ego itself.

Abraham willingly let go of Isaac, who at age 34, agreed to be bound on the sacrificial altar. Just when Abraham's arm was raised to slay his son, God stopped him. Because these two men were ready to give everything to God, they rose to a finer perception of Reality. To awaken, it is not that we must run away from people or things we cherish, but we must be *willing* to let them go. As we free ourselves from these mental attachments, we ascend to a new freedom. Isaac becomes the second Patriarch, and Abraham transcends all duality with God, who, henceforth, blesses others through Abraham, because they are now of one will.

"Because thou has done this thing...in blessing I will bless thee...and in thy seed shall all the nations of the earth be blessed, because thou hast hearkened to my voice." (Gen. 21:16-18)

Abraham traveled widely, and his love for God became love for all God's creatures. Through his compassionate, hospitable nature, he woke many to God's presence. Isaac, however, was a different kind of seeker. He turned within to realize everything.

And Isaac went out to meditate in the field at the eventide...(Gen. 24:63) And the Lord appeared unto him and said: 'Go not down into Egypt, but dwell in the land I will tell thee of...and I will be with thee and I will bless thee...'" (Gen. 26:2)

According to *Torah* sages, Isaac became a man of profound inner strength through rigorous austerities. He used self-analysis and meditation to realize who he was. He wanted only God and nothing else; therefore, he was not distracted by passing satisfactions, represented by "Egypt."

The Hebrew word for Egypt, *mistrain*, also means "narrow places," or the straits in which we get caught by false value systems, which can be called idol worship. When we try to find happiness through wealth, fame or sense pleasure, we are worshipping false idols. We are caught in the straits because we project our happiness onto outside objects. Isaac's life is noted in the *Torah*, at least partly, because he avoided the entrapments of these straits, turned within and dug straight to the core of being.

"And Isaac digged again the wells of water which they had digged in the days of Abraham...And Isaac's servants digged in the valley and found there is a well of living water..." (Gen. 18:19) *"And the Lord appeared unto him..."* (Gen. 26:24)

Jacob's Ladder

Isaac and his wife, Rebekah, had twin sons: Esau, born first, and Jacob, born holding the heel of his brother. They struggled even in the womb and clashed often as they grew toward manhood. Jacob tricked the materialistic Esau out of his birthright as eldest son and later, encouraged by his mother, received Isaac's patriarchal blessing before his brother could claim it. Outraged, Esau intended to murder Jacob. Jacob ran for his life and only narrowly escaped death at his brother's hand.

Exhausted, far from home, shorn of all possessions, alone and hungry, Jacob lay down on the ground with only a stone for a

pillow: *"And he dreamed and lo a ladder set up on the earth and the top of it reached to heaven, and lo the angels of God ascending and descending on it, and lo the Lord stood before him."* (Gen. 28:12-13)

Each of us is Jacob, with both his foolishness and his fearlessness. It is Jacob's (and our own) destiny to rise to a life of perfect service. He must walk the path alone, struggling with his more ignoble inclinations until he has mastered them utterly. According to the 18th century luminary, Rebbe Nachman of Bratslav, Esau represents the worldliness in us, which must necessarily develop first, giving us brute strength to survive in the materialistic world. Jacob is the spiritual inclination. If we mean to rise to a life of joy through self-mastery, the spiritual inclination must overcome our worldly thirsts.

The Hebrew word *Jacob* means "the supplanter." Ultimately, Jacob must supplant Esau, but not through cowardice and deceit. It is true that the spiritual aspirant must be wily at first to out-manuever the cunning egoism that veils him from the truth. In desperation, Jacob breaks free, and goes out into the darkness with his father's blessings and his own faith. Some teachers say that the ladder in his dream represents the *kundalini's* path from the base of the spine to the top of the head.

"And Jacob waked out of his sleep and said: 'Surely the Lord is in this place and I knew it not...This is none other than the house of God and this is the gate of heaven.'" (Gen. 28:16-17)

Whenever we awake from misunderstanding, we know "the Lord is in this place." What Jacob didn't realize, at first, was that the place where the Lord is present is inside himself. The whole world is "this place," and the heart of the seeker, the "gate of heaven."

Jacob returned to his homeland 40 years later, blessed with wisdom, wealth and a large family. He was nearly at the point of Self-realization, but he had yet to overcome

his fear of death. As he approached home, he heard that his brother was coming to meet him with 400 armed men. Fearing for his life, Jacob sent gifts ahead and waited to meet his adversary.

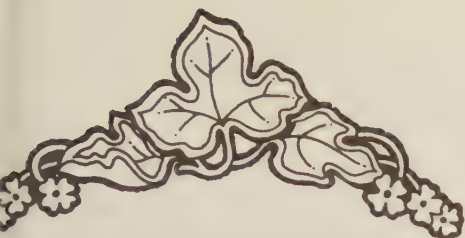
And Jacob was left alone and there wrestled a man with him until the breaking of the day." (Gen. 32:25)

Some teachers believe this was Esau himself whom Jacob finally faced. Some say it was the spiritual nature, now matured, standing against the selfish ego. Others say it was God Himself.

"And (the man) said: 'Let me go for the day breaks.' And (Jacob) said: 'I will not let thee go except thou bless me.' And (the man) said: '...Thy name shall no more be called Jacob, but Israel (he who strives with God) for thou hast striven with God and with man and hast prevailed.'" (Gen. 32-27-29)

Every victorious seeker is Israel. "What is Real—Israel," says Sri Gurudev. It is that which is eternal and unchanging through the ages. We are each Jacob seeking that indescribable Reality. We must overcome each obstacle in our own characters to realize this great truth. Once the seeker knows himself, he'll see that Self in his brother too. When Jacob later did meet Esau, the two fell into each others' arms with love. Esau protested Jacob's sending so many gifts, but the new Patriarch insisted, explaining, *"I have seen thy face as one sees the face of God...take, I pray thee, my gift...because God has dealt graciously with me and I have enough."* (Gen. 33:10-11) ■



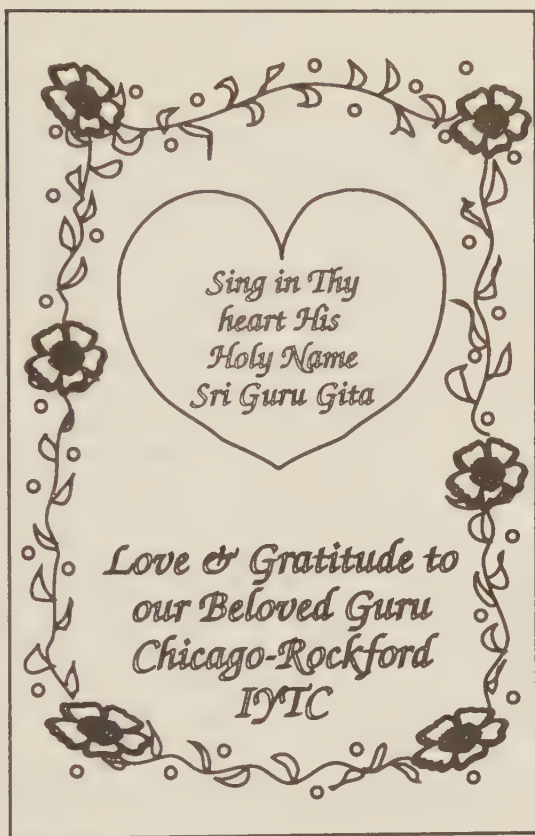


*My Guru is Lord of the Universe
My Guru, the Master of all the worlds,
My self is the self of everything
Salutations to the Satguru.*

—Guru Gita

**HAPPY JAYANTHI
BELOVED GURUDEV!**

With Love and Prostrations.
Your Los Angeles Integral Yoga
Teaching Center Devotees.



A DEVOTEE'S PRAYER

Jai Guru
Sri Guru
Satchidananda Guru
Satchidananda Guru Jai Guru

Grant me balanced peace of mind
Equal vision
And a heart of fearless Love

Bless me with Your healing light
And Your strength
Never let me from Your sight.

Jai Guru
Sri Guru
Satchidananda Guru
Satchidananda Guru Jai Guru

—Nirmala Devi

*Gurudev,
you light up
our lives.*



*Love,
the Patodia
family*

BELOVED GURUDEV,

You are:

saintly, universal, angelic, magnetic, bountiful, holy, precious, glowing, exuberant, effulgent, sparkling, perfect, captivating, uniting, auspicious, endless, humorous, purifying, gracious, spectacular, all-knowing, graceful, inspiring, magical, radiant, joyful, inclusive, playful, punster, peaceful, great, awesome, touching, mentor, perspicacious, wonderful, gentle, fun, spiritual chiropractor, loving, rainbowish, delightful, childlike, rapturous, marvelous, simply marvelous, blissful, creative, ever-present, glamorous, lightful, dynamic, giving, easeful, jubilant, colorful, mystical, forgiving, patient, brilliant, elegant, shining, golden, magnificent, distinguished, superb, celebrated, august, profound, charming, engaging, matchless, boundless, tip-top, remarkable, eminent, happy, caring, successful, dignified, adorable, victorious, sublime, first-rate, transcendent, exemplary, jovial, sunny, illuminating, pure, supreme, resplendent, far-out, gorgeous, divine, neat and supercalifragilisticexpialidocious.

HAPPY JAYANTHI !

With LOVE from your devotees
at the Virginia Beach Integral Yoga
Meditation Center

Om Beloved Gurudev,
At the Yogaville Vidyalayam we are all learning our ABCs:

SIVA'S ABCs

- A - Always depend on God.
- B - Bear insult, bear injury.
- C - Control the tongue.
- D - Do not cheat anyone.
- E - Evil company is dangerous.
- F - Fear nothing.
- G - Give, give, give; God will love, love, love.
- H - Helping others is a virtue.
- I - Injury is a vice.
- J - Japa is your coat of arms.
- K - Knowledge is the fruit.
- L - Live for others.
- M - Mind deceives; beware!
- N - Nip anger in the bud.
- O - Overcome greed by liberality.

- P - Pure mind is your friend.
- Q - Quietness will lead you to progress.
- R - Recite the Name of God.
- S - Speak sweetly, speak softly.
- T - To love is to serve.
- U - Understand yourself.
- V - Virtue is the staff of life.
- W - Within you is Bliss.
- X - (E) xert yourself for good.
- Y - Your treasure is God.
- Z - Zero has no value if not attached to a unit; so life has no value if not attached to God.

—by Swami Sivananda
from *Divine Life for Children*

HAPPY JAYANTHI!

Love from Your Vidyalayam Students

FINE ARTS AT YOGAVILLE

Can Yoga and the arts be integrated? At Yogaville, the answer is a resounding "yes!"

The powerhouse of cultural activities at Yogaville is the Fine Arts Society, which was inaugurated in 1987. Rukmini Rasiah is the president of the Fine Arts Society; Mrs. Rasiah was also the president of the Fine Arts Society at Sri Gurudev's ashram in Kandy, Sri Lanka. Mrs. Rasiah's daughter, internationally known Bharatha Natyam performer and instructor Padmarani Rajakumar, is the Fine Arts Society teacher, and Paramesh Dinsmoor, former secretary and long-time devotee of Sri Gurudev, is the Society's secretary.

The aims of the Fine Arts Society are:

- To propagate the Fine Arts of music, dance, drama and others among people of all nations, races and creeds—with respect for the various traditions and cultures
- To affirm the unity of art and religion
- To promote peace and goodwill
- To emphasize harmony in its higher sense, within and without

In keeping with its aims, The Fine Arts

Society is progressing with wonderful success, working towards the goals of creating an Indo-American Center and raising money to open an art studio. At the present time, the Fine Arts Society offers piano, tabla, Bharatha Natyam and country dancing classes. Fine Arts Society students perform not only at Yogaville, but also at universities and other institutions. Padmarani does extensive work outside Yogaville, giving workshops and master classes on both the East and West Coast, often taking her students to demonstrate. Bala Otto, one of the Fine Arts Society's many talented students graduated from the Bharatha Natyam program and is now a student at Brown University. Bala recently won a scholarship to study Bharatha Natyam in India.

Obviously, the Fine Arts Society is proving that not only can Yoga and the arts be integrated, but also that art—whether it be dance, music, or any other form—taken to its highest, purest level is Yoga as it elevates and unites us with the higher Self. We at Yogaville salute the "fine" work of the Fine Arts Society. ■



Sri Gurudev with Mrs. Rukmini Rasiah, Mr. and Mrs. Dhananjayan, and Padmarani Rajakumar.

*To the Core of our hearts!
Your Big Apple children.*



Happy Jayanthi

*from the
New York
Integral Yoga
Family.*

CHILDREN'S CAMP AT YOGAVILLE

On Sunday, August 12th, the Ashram was host to the third annual Children's Week at Yogaville. Coordinated by Swami Sarva-ananda Ma, led by Jyothi McNeil, Markendeya Nunberg, several senior disciples of Sri Gurudev, as well as junior counselors, 20 children ages 7 to 13 camped out in the woods in tents near the Yoga Vidyalayam Schools surrounded by the beauty of the Blue Ridge Mountains.

For seven days, the children, who came from the East Coast, the West Coast, as well as from Yogaville and countries abroad, had for many of them, their first experience of sleeping in tents and being away from their family overnight for an extended period of time. Several of the children had attended previous summer camps at Yogaville and had returned for fun and spiritual growth at Satchidananda Ashram.

The busy and fun-filled schedule, which included Hatha Yoga, chanting, meditation, swimming, canoeing, trampoline and dance instruction, sports, games, arts and crafts, vegetarian meals around the campfire, and best of all, surprise visits by Sri Gurudev, kept the children happily involved in camp activities.

Mother Nature, blessing us with many sunny days, made it possible for the children to take daily hikes to Lotus Lake. Star-filled nights and warm weather gave us an opportunity for a particularly memorable evening visit to a wooded hilltop, the site of the Nataraja Shrine; The children spontaneously held hands, hugged, sang and spoke poetically, as they gazed out upon the cosmic beauty of LOTUS lighting up the evening sky in a vision of splendor.

Camp drew to a close with an evening satsang at Sivananda Hall with Sri Gurudev. Wearing tee-shirts that they had designed

themselves, the children entertained the sangha with songs and an African "Karma Yoga Dance" that they had learned and enjoyed during camp. They then had the chance to have Swamiji answer their questions on topics ranging from UFO's to the relationship between Guru and God. Gurudev remarked on the depth of thought and understanding that the children conveyed through their questions. Several children were moved to tears by Papa's loving and thorough answers.

The children, tired out now after a long day, sleepily departed satsang and returned to the campsite for the final night.

On Sunday morning, the children broke camp and gathered for an informal but meaningful awards ceremony. The camp circle closed with each child saying something nice about his or her fellow campers.

Both campers and staff left for home feeling happy and strengthened by the love we share for Sri Swami Satchidanandaji and the fun way in which we were able to express it through the activities and events at the Children's Camp at Yogaville.

Jai Gurudev!

—Anandi Malcolm



Sri Gurudev enjoying the company of the happy campers who spent a fun-filled week at the Yogaville Children's Camp.

GOD IS EVERYWHERE

Once there was a king who told one of his subjects that unless he could answer a certain question, he would be hanged. The king's question was: "Where does God sit and which way does He look—north, south, east, or west?" "First," the man said, "let me sit on your throne, for while I answer your question I am your teacher." The king surrendered his throne to the man, and then asked him: "Where does God sit, and which way does He look—north, south, east, or west?"

The man responded with a request: "Bring me a cow."

So a cow was brought. Then the man said: "Where is the milk?"

"In the udder," said the king.

"Ney, Sire," said the man, "the milk is not only in the udder, but throughout the cow, for the milk is in the essence of the cow."

The man then asked that a bowl of milk be brought; and when it was set before him, he asked the king: "Where is the butter?"

The man answered: "The butter is throughout the milk. Just churn the milk, and the butter will become separated from it. Therefore, as the milk is all through the cow, and the butter is present throughout the milk, so is God everywhere."

The king was impressed and rewarded the man richly.

—from *Stories That Stir*
in *East & West Series*

From Everest and K2,
To the Andes in Peru

We've searched far and wide
And have had to decide
That there's no better Guru than You!



We all know a great Satguru
His words and his teachings are true
So from the west coast
Where we love you the most
We say "Happy Jayanthi to You!"

Love from your Santa Barbarians



INTEGRAL YOGA HIGHLIGHTS

THE FIRST NIGERIAN PARLIAMENT OF RELIGIONS

On December 10 - 11, 1989, the First Nigerian Parliament of Religions held an ecumenical program at All Faiths Village, Umunkpor, Nigeria. Four hundred people, representing traditional African religions, Christianity, Islam, Hinduism and Sikhism, participated in this auspicious gathering. Several sangha members were among the participants: Dr. Solomon Ninakhwe, Chief Onochie, Mr. Olisa, Mr. Inyang, Mr. Ngumoha, Mr. Mark Ebere, Mr. Jata, and Chief C. K. Anuamele.

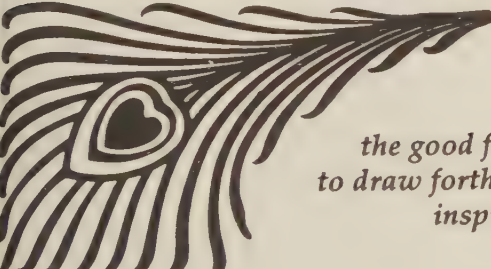
Those who attended the Parliament recognized the central unity underlying all religions, coming to the realization, by the end of the program, that we are all children of the same Father, no matter how different

we may be. Speakers from various faiths reminded us that people need to talk continually about the areas that unite us all, rather than to focus on the man-made differences that separate us. They noted that only with this vision can we put an end to religious wars.

The following quote reflects the theme and the purpose of the First Nigerian Parliament of Religions, as well as the sentiments of all who attended this propitious occasion:

"Melt all illusory differences and
remove all barriers
that separate man from man.
Love thy neighbor as thyself."

—Rev. Paraman Emenogu



*"To think of the lives of saints,
to live in their company, to have
the good fortune of receiving their blessings,
to draw forth upon yourself a shower of purity,
inspiration and divine consciousness."*

—Sri Swami Sivanandaji

We are showered with good fortune!
With loving gratitude for Your presence among us,
Beloved Gurudev. Your teachings
illuminate our lives.

**JOYOUS JAYANTHI
WISHES.**

the Satchidananda Ashram-Yogaville family



BLESSED

by Kalyani Yarusso

She was no more than fifteen years old when I met her. I entered her room and noticed how small she looked to me, huddled there in her bed like a wounded bird. It was then I noticed the scars. So many of them and so deep. Her face was no longer recognizable. Two dark eyes buried deep and surrounded by scar tissue, an attempt by the surgeons to put her face back together. Her arms looked like melted wax that had hardened, both hands completely gone.

I had read her chart before entering the room. She was on her way home from a basketball game, an ordinary child in the ordinary stream of life, sitting in the car with her brother at the wheel. In one unalterable moment, it all changed.

A drunken driver, careening out of control, hit them from the rear at seventy miles an hour. The car burst into flames. Passersby pulled her brother out, and several precious moments were wasted until they realized there was another victim in the car. They pulled her out, engulfed in flames, seconds before the car exploded.

Six long months in the Burn Unit, each day on the brink between life and death. The

burns covered eighty percent of her body, and she was never expected to live. But each day blended into the next, and, still, God had not taken her. Fourteen surgeries later, she was able to leave the Burn Unit and come out onto the floor. That's where I met her.

As I stood next to her bed, with all her medications in my hand, she looked at me but didn't really see me. I could see I was just another nurse, one of the hundred who had taken care of her during her long ordeal.

The depth and magnitude of her suffering hit me with such impact. I walked out of her room and felt almost like I could not breathe, the grief I felt was so overwhelming.

It was then I realized the sanctity of each moment. How blessed I was to have all that I have. The realization came flooding over me. I looked at my hands and marvelled at how well they worked. I saw myself and my life as if for the first time.

It was then that I thanked God for the presence of my spiritual master in my life and the extension of His love in the form of my spiritual family. ■

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DAY BY DAY WITH SRI GURUDEV

BHARATHA NATYAM DANCE CAMP

On the evening of 11 August, the one-month residential Bharatha Natyam Dance Camp culminated in a spectacular dance presentation by the students, who beautifully demonstrated all that they had learned from their teachers, the world-renowned Dhananjayans from Madras, India. The evening was replete with beautiful dances,

colorful costumes and sparkling jewelry, and we were graced with the glorious presence of Sri Gurudev. Students and their parents, acknowledging the success of the camp, offered brief speeches expressing their gratitude and feelings. Happily, the Bharatha Natyam Dance Camp is becoming a Yogaville tradition.



On stage after an outstanding Bharatha Natyam performance, Sri Gurudev with beginning Bharatha Natyam students and their teacher, Padmarani Rajakumar.

EXPERIENCE THE PRESENCE MORE

Sri Gurudev was invited by Sri Swami Chidanandji Saraswati to be one of the chief guests for the inauguration of the Hindu-Jain Temple of Pittsburgh on 28-30 September 1990. With grand towers in the typical North Indian style, this breath-taking Temple stands high atop a hill just outside of Pittsburgh. It contains altars for all the major

Hindu dieties and also the Jain dieties. The Temple serves both Hindus and Jains and serves as a bridge to bring together these two paths so that there may be a unified Indian community here.

Sri Gurudev explained the need for a Temple. "God is everywhere but a Temple is a holy place where we can experience the Presence more." Also joining the festivities were Muni Sushil Kumar, spiritual head of

the International Jain Mission, who is also a Lotus Advisory Council member and longtime friend of Sri Gurudev. Also present, Dr. Seshagiri Rao from the University

of Virginia, also a council member, dear friend and good neighbor.

—Swami Premananda Ma



Sri Gurudev with Muni Sushil Kumar (l) and Swami Chidananda (r), along with other Jain and Hindu nuns and monks.

INSTITUTE OF HIGHER HEALING - 25 OCTOBER

Members of the Institute of Higher Healing, a holistic health care and educational center in Richmond, VA, invited Sri Gurudev to give a talk entitled "Peace is Within Your Reach." In the elegant atmosphere of the Richmond Marriott Hotel, Dr. Vernon M. Sylvest, M.D., lovingly introduced Sri Gurudev to the audience of some 150 IHH members and Integral Yoga sangha members. Noting that it is healing just to be in the presence of Sri Gurudev, Dr. Sylvest observed that Sri Gurudev is able to facilitate our own process of finding peace.

Sri Gurudev began his talk by repeating its title, stopping in mid-sentence. He said, "Peace is within; your reach," explaining that peace is always within and that it is up to you to reach for it. He said further that all the scriptures and great thinkers say that if you want a happy life, a *permanently* happy life (isn't that what we are all searching for?), then the only way is to find the

peace within. Referring to the Bhagavad Gita, Sri Gurudev quoted Sri Krishna, who asks the seeker, "How can you be happy without peace?"

Sri Gurudev asked, "But where do we get the peace?" He explained that we do not get permanent peace from dependence on anything external: name, fame, money, friends. Because anything that comes must necessarily also go. Permanent peace lies in equanimity, in having a well-balanced mind. Peace can be found, therefore, only by raising above the dualities of pleasure/pain or like/dislike, by learning to accept both with equal joy. And this process can occur only when the mind is not agitated, when it is left alone in its natural peaceful state. But what if the mind does become disturbed? Sri Gurudev advised us to look within and to analyze what we did to lose that peace. He said that if we keep the mind—and body—clean, then we will not disturb our peace. Sri Gurudev stated further that all religions teach that if we keep the mind clean (watch-

ng what goes in) and lead dedicated lives of self-sacrifice, then we are in the hands of God.

Concluding, Sri Gurudev advised, "Be gentle, be loving, and let clean things come into the body and mind—that which doesn't disturb the body or the mind. Remain easeful, peaceful, and useful. Then nobody can rob you of your peace.

After the conclusion of his talk, Sri Gurudev invited questions from the audience. Someone asked Sri Gurudev to share his thoughts on the precarious Persian Gulf situation. Sri Gurudev remarked that he saw the situation as a positive one, because, for the first time, so many nations are coming together. He stated that these adversities are opening up our eyes with respect to how dependent we have become on other people, how especially dependent we are on oil, and how wasteful we are. Sri Gurudev said also that these crises are sent by God so that we—and every country—may learn how to change our lives for the better. Gurudev emphasized that he doesn't believe a world war is imminent. But he also stressed that from this experience we have to learn to maintain high thinking and a simple life—not vice versa—and that once we learn the lessons taught by these crises, we won't have the crises anymore.

Sri Gurudev was also asked about the purpose of tithing. He replied that tithing is a way of relieving oneself from possessorship, that it is giving in the name of God to do God's work. And when you give in God's name, you will receive ten-fold.

The evening ended with a warm round of applause as the audience expressed its appreciation of the timeless wisdom and the love expressed by Sri Gurudev and His teachings.

—Kumari de Sachy

UNCONDITIONAL LOVE AND LAUGHTER

On Halloween night, Sri Gurudev, regally adorned in a shiny gold turban and bright orange robe, joined an equally colorful gathering of gods and goddesses, gypsies, supergirls and boys, animals, ghosts, and other mysterious beings for a Halloween party in Sivananda Hall. After a wonderful evening of song with Jim Scott and magic and juggling with Ken Sprano, Sri Gurudev hallowed the hall with a special holiday message.

Gazing lovingly at the assortment of strange and wonderful creatures, Sri Gurudev agreed that there should be at least one day dedicated to learning how to love and



A festive Halloween at Yogaville.

laugh with everybody, irrespective of caste, creed, costume, color, country, language, whatever, just to make us feel that we are all one global family, just to say, "Hello, hello, hello," and to wean ourselves from all these separations (that's why it's called "Halloween!"). Gurudev said that Halloween should not stop only with this special day—with our wearing various dresses—but that we should literally feel that no matter how a person looks, whether he or she is on this planet or on another, in the physical world or in the ghost world, it doesn't matter. "Unconditional love and laughter. That's what I see through this Halloween occasion."

Gurudev asked if someone would "enlighten" him as to the origin of Halloween. Someone explained that Halloween means All Hallows Eve. "Hallow" means holy and All Hallows Eve is the evening before the Christian holy day of All Saints' Day. The tradition is that on All Hallows Eve ghosts rise up at midnight. To prevent the ghosts from coming, people would dress up and carry lighted pumpkins. Eventually, this became a children's holiday.

Taking this explanation further, Gurudev said that the ghosts rise up before All Saints' Day because, on that day, they cannot be ghostly anymore. They know that on All Saints' Day they will be in hands of the saints. So, it is their last effort to do something to people. It's almost like evil's final attempt to catch you and to keep you under its thumb. But, Gurudev explained, by knowing that tomorrow you are going to meet all the sages and saints, you don't get caught in this.

Paralleling the symbolism of the Halloween celebration with spiritual practice, Gurudev said that when people get into spiritual practice and want to go closer to enlightenment, closer to God and to celestial beings, the Maya that was always controlling them feels a little deserted. Maya feels, "Oh no, am I going to lose control over these people? So, let me put out all my ef-

fort to see if I can stop them from going to meet the saints tomorrow." It's all Maya's trick; but true seekers don't get caught in it, noted Gurudev, because they know that there are saints waiting to bless them. And with that confidence and faith, they win over the ghosts, remembering actually that the ghosts are not really evil, rather that they are trying to bring out our sincerity, our faith in God, because opposition is necessary to show us that we are strong. Gurudev pointed out that the ghosts, too, are sent by God and that evil is not totally different from God. Since God sends evil too, we should never hate evil. To explain further, Gurudev made the analogy that we cannot hate an annual examination. If we hate the exam, we will never pass. We must welcome the exam, sit there, write it out to prove that we have studied well and are fit to be passed. Ghosts or evil or Maya is an indirect way of testing our strength.

In conclusion, Gurudev remarked that Halloween really seems to have a great meaning behind it. He thanked us all for the wonderful evening, urging us to remember that every day we can celebrate Halloween in Nature's way, in the natural way.

—Kumari de Sachy

LORD NATARAJA DANCES ABOVE YOGAVILLE

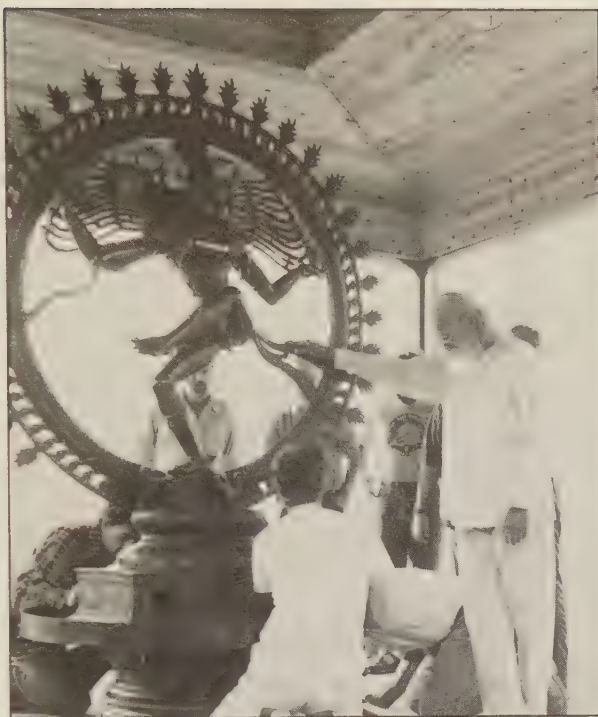
Wednesday, October 31 (Halloween), was an exciting—and hallowed—day at the Ashram. About twenty people met outside Sivananda Hall, where Lord Nataraja was waiting to be taken to his Yogaville home, which is called Kailash. Led by Sri Gurudev, who gave patient and precise instructions, the group very lovingly—and carefully—lifted the 1,700 pound Lord Nataraja statue onto the back of a pickup truck for the journey to Kailash. As the procession drove slowly along to the shrine site, each one of us felt grateful for the opportunity to escort Lord Nataraja to his Ashram abode.

The shrine is situated on top of a hill that overlooks Chidambaram Shrine and the LOTUS. The grand panorama affords a breathtaking view of the James River, the valley and the surrounding Blue Ridge Mountains.

With patience and concentration, Sri Gurudev supervised the installation of Lord Nataraja onto the revolving base in the center of the shrine.

With the statue firmly positioned in place, Sri Gurudev performed an *arathi*. We were all deeply touched by the profound reverence and love emanating from Sri Gurudev as he made the offerings to Lord Nataraja.

—Kumari de Sachy



At the Kailash shrine, Sri Gurudev supervises the installation of the deity.

SRI GURUDEV MEETS PRESIDENT BUSH

On Wednesday, 14 November, Sri Gurudev was invited to the Oval Office to join several other dignitaries to witness the signing of the 1990 Thanksgiving Day Proclamation by President Bush.

Sri Gurudev was the first to enter the Oval Office. As President Bush rose from his seat behind his desk, he extended his hand and a warm welcome, "Thank you, Swami, for coming. I'm glad to meet you." The rest of the dignitaries entered and stood on either side of the President's desk. Sri Gurudev represented Hinduism; Mrs. Juliet Hollister, founder of the Temple of Understanding, represented Christianity; Dr. Mohammed Abdul Raouf, Chancellor of the Islamic College, represented Islam; and Rabbi Jordon Ofseyer of Dallas represented Judaism.

The occasion was organized by Mr. Peter Stewart of Thanksgiving Square in Dallas, Texas. Mr. Doug Bruton represented Thanksgiving Square and was presented with the pen President Bush used to sign the Proclamation. President Bush thanked the dignitaries for coming and said, "I'm glad to see the representatives of the various faiths coming here to witness this occasion. This is the time for us to give our thanks to God. Thank you for joining me."

After the signing, Sri Gurudev presented President Bush with a LOTUS Souvenir Journal and a bronze ecumenical pin.

He also had an ecumenical logo necklace for Mrs. Bush. President Bush said, "I'm sorry that Barbara is not here. She's left for Europe where I will join her in a few days. But I will see that she gets this lovely gift. Thank you."

The religious leaders were then invited

to go out to the Rose Garden to join the presentation of a live turkey by the Turkey Farmers Association to President Bush for Thanksgiving. Obviously inspired by the meeting with these religious leaders, Presi-

dent Bush proceeded to give a "Presidential Pardon" to the turkey and wished it a long life to be enjoyed at a local children's zoo.

—Swami Premananda Ma

23 November 1990

*President George Bush
The White House
1600 Pennsylvania Avenue
Washington, D.C. 20500*

Dear President Bush:

I would like to thank you for the honor of witnessing the signing of the 1990 Thanksgiving Day Proclamation.

It was really a joy and honor to be part of the delegation of religious leaders representing the major world faiths.

It is always a wonderful occasion to come together and express thanks to God but it was even more meaningful to do this with the leader of our great nation and along with world faith representatives.

I felt very inspired and filled with hope that the spirit of Thanksgiving, unity and peace that we shared on that day will expand outward on a global level.

I was also very touched by what I felt to be the warmth of your heart when you extended your hand to me. I pray your heart may always be filled with such love and warmth for all humanity.

On Thanksgiving Day, I will specially be keeping you, Mrs. Bush and all our troops in my prayers.

May the entire world be filled with peace and joy, love and light. God bless you.

Ever Yours in the Lord,

Swami Satchidananda

P.S. I hope you may have a few moments to glance through the books I gave you that day. They describe our interreligious work and the essential unity behind all faiths.

UPCOMING EVENTS WITH SRI GURUDEV

DECEMBER

29 & 31	Yogaville, VA	New Year's Retreat
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1990

FEBRUARY

1-2	Lisbon, PORTUGAL	Public Talk
3-10	Faro, PORTUGAL	Integral Yoga Retreat

MAY

16	New York, NY	The Annual "The Swami and the Rabbi" Program with Rabbi Joseph Gelberman
17-19	Montreal, CANADA	Spiritual Sciences Fellowship Conference

Please note: Sri Gurudev's very busy schedule is subject to changes and additions. Please contact the Integral Yoga Institute nearest you or Satchidananda Ashram-Yogaville for updated information.

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"The aim of Yoga is to realize the eternal peace in us, which is called shanhti.

The realization of that shanhti is possible only by tyagat, or dedication."

-Sri Gurudev

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-Sri Ramana Maharshi

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"Only when you sacrifice everything, when you dedicate, when you renounce, will you get the everlasting peace.

Your peace becomes permanent."

-Sri Gurudev

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*"A pure, unselfish love can never
bring disappointment."*

-Sri Gurudev

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*"Those who renounce desires
actually merge in the world and
expand their love to the
whole universe."*

-Sri Ramana Maharshi

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*"Once you get married, there is no
'yours' and 'mine.'
There is only 'ours.'"*

There is only 'ours.'

-Sri Gurudev

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*"If you can't lead a dedi-
cated life all by yourself, in
the name of marriage you
are forced to lead that life.
It is Nature's way of teach-
ing you."*

-Sri Gurudev

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*"The only freedom you have
is to turn your mind inward
and renounce activities
there."*

-Sri Ramana Maharshi

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your real nature alive, even
while working, and avoid
haste which causes you to
forget"*

-Sri Ramana Maharshi

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*"In true marriage—in a
true, loving relationship—
you think only of giving."*

-Sri Gurudev

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the mind, not in going to
forests or solitary places or
giving up one's duties."*
-Sri Ramana Maharshi

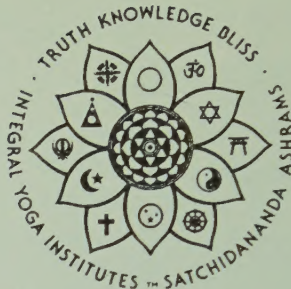
*"By dedication you get
peace, and by peace you get
joy."*
-Sri Gurudev

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CALIFORNIA	
73 Pacifico Way, Cypress 90630*	(714) 527-5819
47 Birdview Drive, Malibu 90265	(213) 457-3496
0 32nd Ave., Apt. B, Santa Cruz 95062	(408) 479-7483
O. Box 5892, Santa Barbara 93150	(805) 682-6871
07 A 20th St, Santa Monica 90405	(213) 452-5815
0 Dolores St., San Francisco 94110*	(415) 821-1117
COLORADO	
80 Hawthorn Pl., Boulder 80304	(303) 869-5884
14 S. Datura Circle, Littleton 80120*	(303) 794-3388
CONNECTICUT	
Cherry Brook Rd., Canton Center 06020	(203) 693-4495
HAWAII	
O. Box 282, Captain Cook 96704	(808) 322-3887
ILLINOIS	
20 W. Farwell Ave., Lincolnwood 60646	(708) 679-5091
MARYLAND	
0505 Montrose Ave., #202, Bethesda 20814	(301) 530-9081
MASSACHUSETTS	
5 Asticou Rd., Jamaica Plain 02130	(617) 673-9535
MICHIGAN	
187 Grandview, Detroit 48219	(313) 532-2059
NEW JERSEY	
4 Broadway, Rte 4, Elmwood Park 07407*	(201) 796-7585
1 Seaman St., New Brunswick 08901	(201) 545-7050
NEW YORK	
27 W. 13th St., New York 10011*	(212) 929-0586
00 W. 72nd St., #41, New York 10023	(212) 721-4000
OHIO	
85 Bryden Rd., Columbus 43205	(614) 252-0827
104 Pioneer Trail, Hiram 44234	(216) 569-7380
PENNSYLVANIA	
O. Box 124, New Milford 18834	(717) 756-2932
ENNESSEE	
407 McKinley Rd, Johnson City 37604	(615) 929-0339
TEXAS	
307 N. Westberry, San Antonio 78209*	(512) 434-1738
722 Loganscraft, Dallas 75227	(214) 388-9438
IRGINIA	
O. Box 7034, Richmond 23221-0034	(804) 353-0252
41 Elkins Circle, Virginia Beach 23456	(804) 468-9531
WASHINGTON, D.C. area	
18 Lakeview Terr., Falls Church 22041	(301) 587-1090
WASHINGTON (State)	
118 N.E. 61st St., Seattle 98105	(206) 527-0975
551 S. Scatchet Head Rd., Clinton 98236	(206) 221-3735
USTRALIA	
0 Mary St., East Bairnsdale 3875 Victoria	03-787-6655
A Alfred St., Norwood, Adelaide, South Australia 5067*	(08) 318-993
3 Spring Hall Pde., Pasco Vale, 3044, Victoria	03-386-0749
BELGIUM	
1 Ave. des Lauriers Cerises, B 1950, Kraainem, Brussels	(01) 731-3874
CANADA	
425 Park Ave., Montreal, Quebec H2V 4G9*	(514) 271-1633
R. #1, Roblin, Ontario K0K 2W0	(613) 388-2446
Prince Philip Blvd, Scarborough, Ontario M1E 1H8	(416) 261-9051
766 Folkway Dr. #51, Mississauga, Ontario L5L 3M3	(416) 820-5804
393 Lakeshore Rd, Sarnia, Ontario N7S 3M3	(519) 542-5470
735 Green Vale Pl., Victoria, B.C. V8N 1S3	
ENGLAND	
Rosehill Road, Wandsworth, London SW18 2NV	01-871-1816
hamthi Kutir, 2 Church Rise, Ryton, Tyne & Wear NE40 3DW	091 413 4425
FRANCE	
Champagne Clot, Rue Des Kernness, Escaillon, 83222 Toulon	91-46-35
8 Rue Scheffer, 75016 Paris *	553-5476
INDIA	
hettipalayam 641 201 (Via Podanur) Coimbatore Dt., South India*	
Muruga Villa" 20 Pycroft's Garden Rd., Nungambakkam, Madras*	472-375
lavagam Ganapathy", Coimbatore, Tamil Nadu 641 006	
IRELAND	
Id Crescent College, O'Connell Ave., Limerick	061-43954
IGERIA	
o. 3 Sch. Rd., Box 2106, Diobu, Port Harcourt	
WITZERLAND	
ilien Str. 1, 9000 St. Gallen	071-9438-65



Integral Yoga is the synthesis of the various branches of Yoga. It is a scientific system for the harmonious development of every aspect of the individual. The following are some of its different branches.

Raja Yoga

The path of concentration and meditation. Based on ethical perfection and control of the mind, it leads ultimately to the state of samadhi or super-consciousness.

Japa Yoga

The concentrated repetition of a mantram (a sound vibration representing an aspect of the Divine), leading to awareness of this vibration and attunement to it.

Hatha Yoga

Postures (asanas), breath control (pranayama), relaxation, and cleansing practices (kriyas) to purify and strengthen the body and mind.

Karma Yoga

The path of selfless service. By performing duties without attachment to the fruits of the action, the Karma Yogi becomes a conscious instrument of the Divine Will.

Bhakti Yoga

The path of love and devotion to God, to an incarnation of the Divine or to a spiritual teacher. By transcending the limited personality, one attains union with the Divine.

Jnana Yoga

The path of wisdom. By study, self-analysis and awareness, the Jnana Yogi ceases to identify with the body and mind, and realizes the Oneness.

The Goal of Integral Yoga, and the birthright of every individual, is to realize the spiritual unity behind all the diversities in the entire creation and to live harmoniously as members of one universal family. This goal is achieved by maintaining our natural condition of: a body of optimum health and strength, senses under total control, a mind well-disciplined, clear and calm, an intellect as sharp as a razor, a will as strong and pliable as steel, a heart full of unconditional love and compassion, an ego as pure as crystal, and a life filled with Supreme Peace and Joy.

Swami Satchidananda
Bi